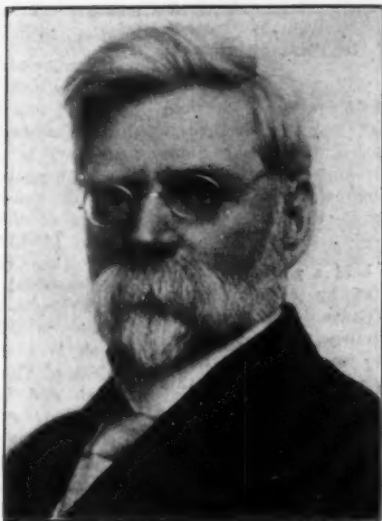


# *The* CHRISTIAN CENTURY

Volume XXVIII.

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Number 28



PROFESSOR-EMERITUS BRUCE E. SHEPHERD, OF DRAKE UNIVERSITY.

EDITORIAL NOTE.—*The interesting article on Professor Shepherd entitled "A Philosopher—and Human!" printed in last week's issue, was allowed to pass the proof-reader without the author's name attached.. Those words of appreciation sprang from the heart of Professor E. S. Ames, himself a philosopher—and human also. It is a matter of regret that this likeness of Professor Shepherd was not received in time to accompany the article of his pupil and friend, but after the long struggle of getting the subject's consent to furnish a photograph we are more than pleased to be able to exhibit his countenance to our readers even if it is the week after.*

CHICAGO

## Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

A week's meeting at Mill Shoals, conducted by B. S. Kello, resulted in eight additions.

E. A. Cory will be assisted in a revival meeting at Franklin during the fall by Evangelist Charles H. Bloom.

The pulpit at Versailles will soon be vacant on account of the resignation of W. Harry Walston.

A. Proffit, of St. Louis, preached at Auburn, as a candidate for the pulpit, which has been vacant for a short time.

On the first Sunday of the fourth year of Elmore Sinclair's pastorate at Watseka, there were eleven additions.

Christopher Church is without a pastor, and will be glad to correspond with a suitable minister to locate there.

D. H. Shanklin is available for supply pulpit work during the months of July and August. He can be addressed at 304 Mason street, Normal.

The congregation at West Frankfort, where C. W. Freeman preaches, more than doubled its apportionment for foreign missions this year.

The Children's Day offering at Roseville was largely in excess of the apportionment made by the Foreign Society. The pastor is M. S. Metzler.

D. W. Conner is pastor of the church at Palestine, where the ministers of the city are co-operating in union services during the summer.

Major Griffith has concluded his half-time pastorate at Argenta, and is ready to engage with another congregation. He can be addressed at Decatur.

C. R. Piety, of Hillsboro, will be glad to hold a meeting for some congregation during July and August. If desired, he will furnish a singer.

Round Prairie Church, a small country congregation, where W. H. Grover of Litchfield, has been preaching for thirty-two years, received an offering for missions amounting to fifty-five dollars.

The pastor at Winchester, E. M. Sears, delivered an address at a banquet of the Knights of Pythias. The Protestant churches of Winchester united for Sunday evening services during the months of July and August.

S. Elwood Fisher, pastor of Dixon Church, was unable to be in his pulpit for three successive Sundays on account of throat affliction. He has now recovered, and led the church in a "F. D. Power Memorial Service" on a recent Sunday morning.

At Pekin, where O. C. Bolman preaches, union services are being held during the summer months by six congregations of the city, including the Church of the Disciples.

This church is arranging to hold a meeting in the early fall conducted by the pastor.

The G. A. R. Post, of Pontiac, attended the morning service at the Christian Church recently, when a patriotic song service was held. National hymns were sung, preceded by an interpretation and history of the song. B. W. Tate, the pastor, was in charge of the service.

W. T. McConnell will hold a meeting for his home congregation at Arcola in September, being assisted by a singing evangelist. Union services are being held here with the other congregations of the city during the summer.

Columbus Church Sunday-school gave its annual Children's Day exercises, resulting in an offering of thirteen dollars for foreign missions. The congregation here is presided over by J. T. Parrick, who will be assisted in September in a revival meeting by George F. Chandler.

At Carmi, the Evangelical churches of the city are united in a series of vesper services. It is the understanding that the sermons are to be evangelistic. L. A. Chapman, pastor of Christian Church, preached the first sermon on "The Pentecost Plan of Pardon."

Guy L. Zerby is holding revival services at Henry, where H. C. Reickel is minister. Already, there has been a considerable number of additions, and such an interest as to necessitate the Methodist Church being employed to accommodate the Sunday night congregations.

Ipava Church will hold a revival meeting in the fall, conducted by Jasper Brown. The pastor is C. R. Gains. This congregation enjoyed the privilege, not long since, of a Sunday evening sermon from Evangelist H. O. Breeden, whose home is in this town.

H. H. Wagner, pastor at Mt. Auburn, delivered two memorial addresses the last Sunday in May, one being at his former pastorate, and the other at Boswell, Ind. The church, of which he is pastor, is contemplating a short meeting following the state convention, to be held by Secretary J. Fred Jones.

Peoria, Central Church, has recently liquidated an indebtedness of \$1,000 on its building, and repaired, partially reset, and in other respects improved its edifice. The Children's Day offering amounted to 121 dollars. This church, together with Howett street, has become responsible for the support of Mrs. Cunningham as a living link missionary in India. W. F. Turner is pastor.

F. Boyd, minister at Belle Plain, closed a two weeks' revival meeting, which resulted in sixteen additions. Mr. Boyd had the assistance, for several nights, of J. T. Moore of Toluca, H. P. Kern of El Dara,

and S. S. Lappin, editor of The Christian Standard. This successful pastorate is to be terminated in order that the family of the minister may have better educational facilities.

H. J. Reynolds has been pastor of Camp Point Church for six years, during which time there have been 412 additions. The congregation now has a membership of 481. After the close of his anniversary sermon a few Sundays ago, one of the elders of the church, in behalf of the congregation, presented him with money to defray his expenses to the national convention and another member duplicated this gift to enable the minister's wife to accompany him on the journey.

The Seventh District Convention was in session at Sandoval, when the news of the death of Herbert Moninger was received. They passed beautifully-worded resolutions of the spirit of which the following sentence is typical: "Recognizing the commanding talents of our brother, the place he occupies in the affections of all by whom he is known, beside the inestimable contribution his life and services have made to the sum of the world's good, we deem it not out of order to here give expression to our sense of loss in his calling away."

Cyprus R. Mitchell, since his graduation from Eureka College, has taken up permanent residence in Cookville, where he is pastor of the church. The Children's Day offering from this church amounted to \$100. A study has been added to the church building, and repairs and refinishing of the inside are now progressing. In addition to this, there is a possibility of excavating for a basement under the church, to give more adequate room for the Sunday-school. Three churches of the town have combined their evening preaching services for the summer months, and as a preparation for the union meeting, to be held in August.

A Sunday-school contest of notable proportions was concluded between the schools of Litchfield and Centralia. The contest lasted through a period of six months. On the final day, Litchfield had an attendance of 855, with an offering of 1,750 dollars, while Centralia had an attendance of 1,245, with an offering of 625 dollars. The contest was won by Litchfield, with a score 25 per cent larger than that of its competitor. The superintendent of Litchfield school is John H. Taylor, perhaps the youngest superintendent in Illinois. The pastor of this church is Charles W. Ross. The superintendent of Centralia Sunday-school is T. G. Braden, and the pastor is J. F. Roseborough, who has resigned, and will be succeeded by A. L. Huff, now pastor of Lovington Church, August first.

### Chicago

O. F. Jordan celebrated his fourth anniversary as the leader of the Evanston church July 2. The church building was decorated, appropriate services were well held, and five new members were added to the growing congregation. In the morning Mr. Jordan spoke on the theme, "Four Years in Evanston." Chicago Disciples rejoice in the recent refusal of Mr. Jordan to accept a call to Missouri, and are gratified to note the steady advance of the Evanston church into larger things. During the four years of Mr. Jordan's ministry a fine work has been done in the Evanston church. A struggling band of Disciples meeting in an almost dilapidated building in one corner of the town have now become a factor in the life of the suburb with their new building so centrally located.



# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## Modern Society and the Church

### The Gist of the Presidential Address at Portland

BY HARRY D. SMITH.

It seems a long way from Jeroboam II and Hezekiah to President Taft; from Jerusalem to Washington; from that speck of a country beside the Mediterranean to the greatest of republics. And so it is in miles and years and in certain other units of external measurement. But essentially, which is to say in matters of the soul, it is not as far as it seems. What were the questions that confronted kings, animated statesmen, aroused prophets, precipitated revolutions, and the bad handling of which brought the crash of doom twenty-five hundred years ago in Judah and Israel? Well, the land question was one; the labor question was another; the liquor question was another; the question of foreign relations was another. The question of having a day of rest and worship, the question of divorce, the question of training the child, the question between faith and formalism, the question of sectarianism were others. And the grand question of all these was between Jehovah and "the gods of gold and silver, of brass, of iron, of wood, and of stone." Familiar, are they not? Quite modern, quite American, in fact. True, the stages and phases of them at which we have arrived are in some cases at least somewhat different from those which challenged the thought and evoked the brave and righteous word of the Hebrew prophet. Nevertheless, this Old Testament is very new. Taft and Jeroboam are almost contemporaries and neighbors, and in the histories of the little kingdoms of long ago the mighty republic of today may find charted, if she will, all the shoals, rocks and maelstroms of national peril, and all the free, safe waters of national progress and all the havens of national peace.

#### Idolatry Not Obsolete.

The only one of these questions that even looks strange to us is that of idolatry. It is only here and there upon our soil that some foreigner raises his image and worships it in the crass fashion of the idolaters of ancient Israel. But may we thus lightly clear ourselves in respect of idolatry? Does it really matter so much that gold, for example, is minted into eagles instead of being made into images, and that we carry it in our pockets and on occasion toss it about carelessly as though it were cheap, instead of setting it aloft in temples and shrines? What if we spend our time and strength to get and keep it, counting not the welfare of our neighbor, the safety of the state and our own honor too great a price to pay for it? What, in the last analysis, is idolatry? It is, of course, as we have been taught repeatedly, the worship of the "Eidolon," the thing seen. Whoever, therefore, is seduced or obsessed by the seen; whoever is badgered, bullied, browbeaten by the physical in nature or art; whoever on the terrible field of the world, where soul is ever at war with sense, fights on the side of sense, is an idolater. The idolater has not passed, even in America, and it is appropriate that it be said to us, as it was to the Christians of the first century, "My little children, keep yourselves from idols." We have not ceased utterly, believe me, from praising "the gods of gold and of silver, of brass, of iron, of wood and of

stone." We praise them often even in our churches, especially when we pare down the truth for the sake of a contribution for the building of a church, the support of a mission or a charity, or the endowment of a college. And how readily even the minister, if he would permit himself, would be persuaded to think of the church as a considerable corporation, with revenues and somewhat stately buildings perhaps, and not at all as the spiritual thing our Lord devised. Well it is for him that the apostles hold before him a vision of "a spiritual house"

of no ordinary builder!

The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner-stone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of great laughter and heroic shoutings, like the cry of thunder. Sometimes in the silence of the night-time one may hear the tiny hammerings of the comrades at work up in the dome, the comrades that have climbed ahead.

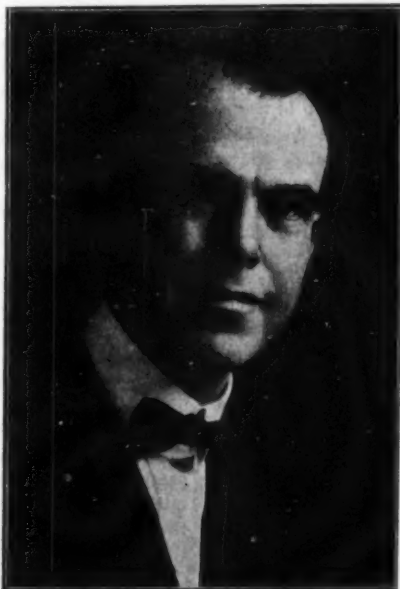
Surely this is a noble voice, and coming as it does from the contemporary stage, a most notable one also, this voice which would recall the minister of Christ to himself and his proper service from the easy worship of the seen. But we pass over the sensational fact that in this voice the stage takes a hand in an effort to purify the pulpit, to note simply that we have in it one of a host of credible testimonies that idolatry is a fact widespread and deadly in our present Anglo-Saxon life.

#### Unity of the Church.

But perhaps we distrust our own program as we see how far away the goal appears to be. Let us look at it a moment. Take this first item in it. We say with our fathers in this movement that conversion of the world waits for the unification of the church. What fault shall we find with this? Did not we get this from our Lord? Did he not pray that his disciples might be one that the world might believe that God had sent him into it? And do not our divisions hinder our work of evangelization and instruction daily and hourly? Do not, then, the word of our Master and our own experience agree that only a reunited church can have a well founded hope of a converted world?

Let us take the second step in this program. We say to Christendom that her divisions are the fruit of scholastic refinements and other glosses upon the teachings of Jesus and those who were authorized by himself to speak for him; and that the simplest, and, as far as we can judge, the only way to be rid of the divisions is to go back of those refinements and glosses to Jesus and the apostles, believing that they were able to speak to us all, of all parties, so that we shall all understand alike what is necessary to be understood. What shall we say of this item of our program? First, as to our account of the origin of sectarianism, who gives any other? Again, as to going back to Christ, that we may sit reverently down at his feet and there unlearn the things that rend us asunder, while we learn anew, and with holy purpose, those things that draw and bind us together. Could anything be more simple, more reasonable, more axiomatic, more hopeful than that? And thirdly, is it too much to expect the Divine Teacher to be able to teach so as to effect and preserve among his true disciples the real unity and union for which he prayed?

(Continued on page 13)



Rev. Harry D. Smith, President American Christian Missionary Society.

built of "living stones" and filled with the Spirit of God.

#### Illustration From the Treatise.

In Kennedy's play, "The Servant in the House," Manson, the hero, who is a kind of shadow of our Lord, speaks of his church, directing his words against this very idolatry to which the pulpit of this age of business is so liable. The speech is made to the Rt. Rev. James Ponsonby Makeshyfte, a bishop who is justly characterized as "a bishop of stocks and shares, a bishop of the counting-house, a bishop of Mammon." The bishop has just asked, "What sort of place is it?" alluding to the church. Manson answers:

I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand this is no dead pile of stones and unmeaning timber. It is a living thing.

When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls; that is, if you have ears. If you have eyes, you will presently see the church itself, a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work

## Social Survey

### Patent Medicine Label Whitewash

One of the peculiar, and yet not infrequent twists in the wording of a law, was brought to light in the recent opinion rendered by the Supreme Court on drug labels. It was held by the court that the pure food act prohibits the use of labels bearing a false statement of contents, but that the law does not prohibit the use of labels bearing false or misleading claims of curative properties. The seriousness of such a decision is easily apparent. The unscrupulous manufacturer of patent medicines is allowed to prey unhindered upon the incredulity of an ignorant public, suffering from disease or ailment. This decision of the court was reached by a six to three vote. The court confined itself to an interpretation of the existing law. No opinion was rendered on the power of congress to make a law which would prohibit this dishonest practice. Although he had repeatedly urged congress to confine itself to action in the matters presented in his message, and to leave other matters until the regular session this fall, President Taft considered this matter of such gravity that he sent a special message recommending the passage of a law which would effectively put an end to this form of fraud. Congress is deep in the tariff wrangle, but a call as urgent as this should impress it as the need has impressed the President, and should receive speedy action.

### Cicada Year for the United States

The year 1911 has been called a "red letter year" in the insect world by a prominent entomologist, and the title seems to be justified, especially in the eastern portions of the United States. This year completed the cycle of development for two branches of the cicada, commonly known as the locust—the northern, or seventeen-year-cycle variety; and the southern, or thirteen-year-cycle variety. This dual occurrence will not again take place for 221 years. There are other species of cicada in the United States with cycles of various lengths, but the above-mentioned branches are by far the more numerous and, therefore, to us, most important. Long ere the cicada season arrived, entomologists warned us that this year the "locusts" were due and declared that their appearance heretofore had been invariable. This forecast occasioned alarm in certain parts of the country. The visitations of grasshoppers in the Middle West a generation ago were recalled, and many people feared this year's locust pest would be a repetition of them. This alarm was quite groundless. The cicada crop is harmless, and is not to be confused with the grasshopper pests in the Middle West. The latter visitations were of ordinary varieties of grasshoppers in years highly favorable to their multiplication, and the swarms moved over great expanses, eating every green thing in sight. The cicada lives but short while. It emerges from the ground plump and fully mature, and thereafter eats almost nothing. Mating season takes place immediately. The female deposits eggs under the bark of twigs on trees and brush, and then dies. The eggs develop into grub worms which fall to the ground. Immediately they burrow into the ground, not again to appear until fully developed at the end of thirteen or seventeen years, according to the species. In the ground the grub attaches itself to some rootlet from which it derives its nourishment. It never moves unless its source of food is disturbed. These cicadas are similar to those mentioned in the Bible as locusts, but are not the same. The Bible variety, we are told, devoured everything green in sight, and reduced the people to the necessity of eating them or starving. Modern American locusts seemed at first to be as harmless as they are useless. Some chicken farmers, however, were found rejoicing and, in explanation of their glee, pointed out fine flocks of fat chickens eagerly devouring this plentiful supply of food. If chickens become plentiful on "cicada years" we may even grow to anticipate the years of their visitation with pleasure.

### More Sherman Anti-Trust Indictments

The government is evincing an ardent desire to enforce the provisions of the Sherman Anti-Trust Law. Following the passage of that law, the federal authorities took up the new weapon cautiously until they had determined what it covered. They first attacked the most flagrant violators and their actions were conspicuous. Recently they have taken up many cases and are preparing for an active program of prosecution. The latest activities have been

directed against the manufacturers of steel and copper wire. Eighty-five indictments against the heads of thirty-five firms have been returned by the federal grand-jury in New York. In the indictments the thirty-five companies are charged with belonging to nine associations which control 70 to 95 per cent of all the wire business. Not all these associations are now existing, but the old members are charged with carrying on practically the same work that the associations accomplished. They meet in informal luncheons at which business agreements are made which, it is charged, are more than so-called "gentlemen's agreements." The government claims it holds proof of an elaborate system of rules and fines by which the manufacturers were governed at these luncheons. All the luncheon associations are said to have been under sole charge of Atty. W. E. Jackson, Jr.

### Russian Disregard of Obligations

Sometimes there seems to be no sense of honor in the St. Petersburg government to compel it to respect its treaty obligations with other countries. It does not hesitate to break them, if it thinks it can do so with impunity. By the treaty of 1832, Russia and the United States each agreed to honor the passports of the other and admit citizens bearing them to travel, fully protected, within their borders. The United States has followed this agreement to the letter, but Russia has failed to do so. Gentiles she has usually admitted, but since the signing of the treaty she has refused to permit the entry of Jews. Thus some of our best and most influential citizens are barred from entry, no matter what their mission. Three-quarters of a century of this kind of treatment has filled this country with disgust. Resolutions were recently introduced into both houses of congress to abrogate the treaty of 1832. News that the old agreement was likely to be chloroformed alarmed Russia, and the foreign minister at once communicated with the Washington authorities. That was the time for the United States to have used a firm hand, but instead the officials accepted Russia's promise of better faith. Russia expressed her sorrow that the charges were true, and promised to rectify the matter by legislation, but said it might take a long time because of a duma hostile to the measure, and because the duma is buried in a constitutional wrangle with the government. This charge, that the trouble is due to conflicting laws and can only be rectified by legislation, is said to be entirely false. Numerous cases are cited where the Russian supreme court declared despotic maltreatment of the Jews unconstitutional, and decrees were ignored by the czar and his ministers. Russian provincial governors often override the rights of Jews and they are imprisoned, or banished, without provocation, with the approval of the general administration. This statement reveals the fact that the passport trouble is not a constitutional one. Now we receive the intelligence that the Russian government never intended to place the matter before the duma for consideration. It is officially stated that no change in policy is even contemplated. Russia impudently says, in substance, that she will act as she pleases in regard to our passports. Some solution must be found soon. If the treaty is worthless, let it be annulled, and when Russia has experienced a little indigestion due to the absence of it, perhaps she will be in a frame of mind more fit to adjust the matter by enforcing the provisions of a new treaty.

### The Short Ballot

Asked why he favored the short ballot, and why he regarded the commission form of municipal government as progressive, Dr. Albert Bushnell Hart of Harvard University and chairman of the National Municipal League's Executive Committee, made this reply:

"I have no views with regard to the short ballot that are not obvious. It is clear that the long and complicated ballots in use confuse the voter and make it impossible for him to know most of the persons for whom he is voting; he, therefore, must accept the opinion of somebody else—either the party organization or some other steering machinery.

"Commission government is entirely separable from the short ballot, except that it reduces the number of department heads to be voted for. The principal advantages of commission government is its subordination of the employees, combined with the better classification and assemblages of the executive functions. For example, streets, bridges, sewers, and gas can better be handled by one department than by four.

"The short ballot is like all reforms in government—they help good government, but do not guarantee it. When the most nearly perfect political methods are adopted, there will still be plenty of bad government because of the defects of human nature."



# The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

## Baptist

### Dr. Clifford on Baptist Principles.

Among the distinguished men who spoke at the recent meeting of the Baptist World Alliance in Philadelphia no one commands greater respect than Dr. John Clifford of London, president of the alliance. His ability, his patriotism, and his zeal for God entitle him to the confidence of his brethren. In his presidential address he states thus his conception of Christ's authority as Baptists understand it:

But this organization is a World Alliance of Baptists, and that means that the catholic principles on which we base ourselves we derive straight from Jesus, are accepted on His authority, and involve in all who accept them total subjection of soul to His gracious and benignant rule. He is Lord of all, and He only is Lord of all. Our conception of Christ's authority is exclusive. We refuse to everybody and everything the slightest share in it. It is absolute, unlimited, indefeasible, admits of no question, and allows no equal. The right to rule in the religious life is in Him and in no other. In no other, be he as saintly as St. Francis, as devout as St. Bernard, as loving as John, or as practical as Paul; not in any office, papal, episcopal or ministerial; not in tradition, though it may interpret the goings of the Spirit of God, and illustrate the effects of obedience and disobedience; not in the Old Testament nor yet in the New, though their working values are great since they enable us to know His mind, understand His laws of conduct, and partake more freely of His spirit; not in the long annals of the life of the church; or the agreement of "the whole church" at one special moment; yet we welcome the illumination church history affords of His administration of the social life of His people, of its aim and spirit; of its difficulties and hindrances, and of the sufficiency of His grace. Jesus Christ holds the first place and the last. His word is final. His rule is supreme.

In short, the deepest impulse of Baptist life has been the upholding of the sole and exclusive authority of Christ Jesus against all possible encroachment from churches, from sections of churches, from the whole church at any special moment of its life and action, as in a Council, from the traditions of the elders, from the exegesis of scholars, and from the interesting but needless theories of philosophers. It is the momentum of that one cardinal idea which has swept us along to our present position.

### Christ's Idea of Unity.

The sort of unity for which Jesus prayed is described in the following manner by Dr. Clifford:

But with equal frankness we say that a visible, formal, and mechanical unity has no charm for us whatever. It is not the unity Jesus prayed for; nor is it the unity that increases spiritual efficiency, augments righteousness, or advances the Kingdom of God. Nor can we forget that the welding of the churches together by bands of state gold mostly leads to slavery and not freedom, to subservience and not manliness, to stagnation and not life. As to the unity of Rome, the unity of an ecclesiastical empire rigidly ordered under one priest as emperor, history has judged it, and condemned it, out and out. We distinctly disavow any hankering after a world-wide unity of organization on the platform of that of the Seven Hills, on the one hand, or that of Moscow on the other, confident that it would suffocate originality of thought, block boldness of initiative, quench enthusiasm and fetter souls in what ought to be the very citadel, and best defence, of freedom. Unity of life, of love, and of governing ideas and ideals, let us have by all means, but unity of "order" or "machinery" or of "creed," is not in keeping with the "unity and diversity" either of Nature or of Grace.

Besides it avails nothing to make light of the fact that we do not think as Christendom thinks on the vital elements of Christianity. The great historic churches are against us: the Roman Catholic, the Eastern, the Anglican, and some other communions; and against us on subjects that go to the uttermost depths of the soul of the gospel of Christ; and therefore "Separation" is one of the inevitable conditions of faithfulness to our experience of the grace of God, to our interpretation of the claims of Jesus Christ, and to the principles He has given as the ground and sphere of our collective life. It cannot be helped. We accept the isolation, and all the penalties it involves.

### Religious Progress of the Negro.

Those who get their idea of the negro's progress from newspaper reports of lynchings have no just appreciation of what has been done since the Civil War. Some figures given by Dr. Booker T. Washington to the Baptist World Alliance justify the negro's pride in his race:

"I am proud I am an American citizen, that I was a slave, that I am a negro and a Baptist. We have 2,261,000 negro Bap-

tists, which is more than either the Northern or Southern Baptist Convention. When you white Baptists get where you can agree we are ready to absorb you. When we came here we were twenty in number. Now we are ten millions. If any one is off color he falls to our pile. The negro is the only dark-skinned race to live alongside of a white race and survive. We started out with only a few chickens gathered from miscellaneous sources. In the South we now have \$600,000,000 worth of property and fifty-six banks. When we catch up with the American white man there will be no one ahead of us. Fifty-eight per cent of our race can read and write. We have 32,000 ministers, 56,000 churches and \$56,000,000 worth of church property. We are going fast. A negro was arrested and put on trial for being in a shooting scrape. The judge asked him if he heard the bullet. 'Yes, sir, I heard it twice; once when it passed me and once when I passed it.' An old negro had a dream that he went to the bad place and there every white man was holding a negro between him and the fire. I used to fight. But I recalled the fact that when I was holding the other boy down in the ditch I had to go down with him. We have a great future. Some have no future. Old Aunt Caroline said, 'I've done been where I've gwine.' All our problems can be solved. An old preacher, in order to be in time for a train, asked a white driver to take him. The white man refused. The old man said, 'You get in and ride and I will drive.' That settled the problem. We went into slavery pagan; we came out Christian."

## Roman Catholic

### Indian Education.

The manner in which the Indians have been treated by the government of the United States and by land grabbers and other plunderers calms our indignant feelings when we read criticisms like this from the *Catholic World*:

Under the regime of the Franciscans, the Indians were gathered around the mission churches, and their lives were regulated by these devout men. At stipulated hours they attended mass, went to their daily toil, and assembled for evening devotions. They were taught to cultivate the land, plant grains and fruits and to live decently. When secularization came, it brought a host of the evils of civilization to these creatures. Their moral condition today is frightful. They drink, gamble, and race horses, while purity among the women is unknown. They are dirty, lazy and ungrateful. Far, far better had it been to have left the Franciscan fathers in control of them. Secularization took away from them all that they had, and gave them absolutely nothing in its place.

### Separation of Church and State in Portugal.

We Protestants of America are usually glad to hear that some country of Europe has broken the bond that unites church and state. We do not believe that a state church can adequately represent the religion of Jesus. Our Catholic friends are apt to think otherwise. They are entitled to be heard. The following criticism of the Protestant view of separation in Portugal, as that view is expressed in the *Continent*, comes from the *Catholic World*:

Referring to the proposed law for the separation of church and state in Portugal, this paper severely animadverts on what it styles the "stubborn intransigency" of Pius X, as made evident by his treatment of both France and Spain, and in a still greater degree by his way of dealing with the Portuguese proposal even though, as the *Continent* expressly asserts "The Portuguese authorities, in comparison with the French and Spanish statesmen, are very much more complaisant and have offered the Pope opportunities to abate his antagonism without humiliation." How little truth there is in this statement will appear from the account of the provisions of the proposed law, from which it will be seen that so far from being better than the French they are much worse. Not only are all the present possessions of the church to be appropriated, but also all future acquisitions; if a congregation desires to build a new church, the building is to pass after ninety-nine years to the state. All gifts made to the church are to be handled by parochial commissions, and the church is to receive only one-tenth, the remainder to be distributed as the government thinks fit. The state is to appoint the professors in seminaries; these seminaries are to be reduced from thirteen to five in number; convents of nuns are to be abolished, priests are to be encouraged to marry, by pensions to be given to their wives and children. The stipends which are to be given the priests themselves, the giving of which at all is considered by the *Continent* as so striking a mark of the liberality of the government, are to remain under the control of the parochial commissions and other state bodies, and those are generally opposed to the church. It is hard to see how any Pope, or, in fact, any one who is friendly to the church or to religious freedom, could approve of proposals so distinctly anti-religious and even despotic. Nothing could be more opposed to American principles.

## Methodist

The Methodist Episcopal Church has 119 schools and colleges. The value of buildings and grounds is twenty-six million dollars. The amount in the endowment funds is equal to that invested in buildings and grounds. The number of students last year was 22,935.

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## False Assumptions and Arguments of the Enemies of Temperance

The mother of John Wesley gave this bit of wisdom to her son: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind—that thing is sin to you, however innocent it may be in itself."

Many of the arguments of the enemies of temperance come from men who have no respect for reason or conscience. They are lovers of pleasure rather than lovers of God and of righteousness. The joys which reward the students of human experience and of nature are unknown to these persons. The saint who glories in the tribulations incident to the service of God and man appears to them as a fool.

It is often assumed that drink makes a man a good fighter. It certainly starts many a quarrel. But commanders of armies and navies are learning that sober men are the best officers and privates. Kaiser Wilhelm says, "Victory in the next war will crown the banners of the nation that consumes the least alcohol." Admiral Charles Beresford of the British navy says, "I do not believe alcohol in any form ever had or ever will be any good." In his Soudan campaign Kitchener did not allow a drop of alcohol to be used outside the hospitals.

The old superstition that drinking men are well protected from disease is still alive and seems to have the promise of many more years. The facts do not have much weight with men who are held by this superstition. The drinking man cannot resist disease like the total abstainer. Pneumonia attacks him more frequently and his chances for recovery from it are fewer than those of one who does not drink. It has been found that the war against tuberculosis must be combined with that against alcoholism.

The desire for drink has to be encouraged. This is quietly ignored by the advocates of the saloon. Few men would believe that they needed alcoholic drinks if it were not for the organized traffic which creates a market by teaching boys and young men to use its goods. "Men will drink." Yes, after the appetite has become insatiable a man will sell the bread and clothes of his children for drink. But where it is not fashionable to drink and where the opportunity is lacking, men are sober and prosperous who, if the enticements of the saloon had been presented to them in their youth, would now be ragged sots.

For the benefit of any who think they cannot endure cold weather without a glass or two of whiskey, I give the testimony of Dr. Grenfel as it appears in the *Pilgrim Teacher*. "Why do I not want alcohol as a beverage in a country where cold is extreme, exposure is constant, and physical conditions are full of hardships? Simply because I have seen men go down in the struggle for want of that natural strength which alcohol alone has robbed them of. The fishermen that I live among are my friends, and I love them as my brothers, and I do not think I am unnecessarily prejudiced or bigoted when I say that alcohol is

inadvisable, after one has seen it robbing his best friends of strength, honor, reason, kindness, love, money and even life.

"During twenty years' experience on the sea and on the snow in winter—an experience coming after an upbringing in soft places—I have found that alcohol has been entirely unnecessary.

"I have been doctoring sick men and women of every kind and I have found that I can use other drugs of which we know the exact action and which we can control absolutely with greater accuracy in cases of necessity for stimulating the heart."

It is assumed that certain classes of men must have the saloon for their entertainment. The sailor, the miner, the logger, and others engaged in hand to hand contests with nature are supposed to find their natural enjoyment in carousals. That some of them do seek enjoyment in the saloon only shows that they have been brought up to that sort of thing or that nothing better is provided for them. The experience of Dr. Grenfel among the fishermen of Labrador is of value here. He says, "I know of no set of men happier and enjoying their lives more than the crews of my own vessel, and the many, many fishermen who, like ourselves, neither touch, taste nor handle it." [Midweek Service, July 19. Pa. 24:1; I Kings, 18:16-18; Ecc. 8:11-13; Hab. 2:9-14.] S. J.

## A Letter From Z. T. Sweeney

Dear Brother Morrison: On my return home I found The Christian Century of June 15, containing my letter and your reply and while I fully appreciate the Christian spirit of your reply, I regret to say that it is not entirely satisfactory. Permit me to call your attention to a few statements from your editorial which will present the matter as I view it. First, you say that baptism is a solemn act of self-consecration to Christ and initiation into the church of Christ. Second, that baptism was solemnized in apostolic times exclusively by the act of immersion in water. I would call especial attention to the word "exclusively." Third, affusion became the substitute for immersion in the third or fourth century. Fourth, nobody had a right then to make such a change. Fifth, nobody has the right now to make such a change.

1. (a) If the above statements from your pen be true, and they are true, what right have you or any others to recognize the validity of anything but immersion in water? In the first sentence of your article, "Irregular but not Invalid," in the Century for June 22 you say, "Disciples of Christ contend that the baptism by which most Methodists, Presbyterians and Congregationalists became members of the Church of Christ is irregular, but they do not deny that it is valid." Now, Brother Morrison, I have been a preacher of the gospel for some years before you were born, and (b) I wish to stand up and be counted among those who deny that any baptism is valid except that which was practiced by the apostles of our Lord Jesus Christ, acting under the vocal command given them by Jesus Christ himself in the great commission.

2. I am not a bigot and I can fellowship my Christian brethren spiritually when they have the spirit of Jesus Christ; I can fellowship them practically when they practice the precepts of Jesus Christ and I can fellowship them formally when they obey from the heart the form of doctrine required by Jesus Christ. A man may have the form of Christianity and deny the power thereof; he may have some of the power of Christianity and deny the form thereof. In either case he is defective and if I am true to the gospel I must challenge his attention to that defect.

3. In conclusion I wish to call your attention to the difference between what is merely statutory and what is organic or constitutional in any form of government. A man may defy or override the statutory law of his government and be guilty of only a crime or misdemeanor, the punishment for which may be slight; but when a man defies or overrides the organic or constitutional law of the government, he is guilty of high treason, the punishment for which is death. Baptism is a part of the organic or constitutional law of the Kingdom of Heaven. It took God four thousand years to develop Jesus Christ; it took Christ thirty-three years to develop one single command which is embraced in the great commission, and we are told by the sacred historian that on the day in which he had given this commandment by the Holy Spirit to his apostles whom he had chosen, he was taken up into heaven. His work was done.

4. All the conditions of admission into the kingdom of God are found in that one commandment and baptism is one of those conditions. The man who overrides that commission or changes it, or substitutes something else for it is guilty of high treason against the kingdom of God. If you can change a single item of that commission, you can change it all. You can change anything in the kingdom of God. If you can substitute sprinkling for immersion, you can substitute "do penance" for "repent;" you can substitute "think" for "believe;" you can do away with sprinkling, pouring and immersion and substitute the rubbing of oil behind a man's ear for baptism; in fact, you can displace anything in the kingdom of God with something else.

5. In our desire for Christian union we ought not to be led into any form of union except union in Christ. This is the form of union for which the leaders in this great union movement have always plead, and a man is skating on pretty thin ice when he



attempts to commit the church of Jesus Christ to any other platform of union.

I would like to see the union of all Christians before I die, but I would infinitely prefer to die calling a sectarian and divided world to a basis of union which has been prepared by the Almighty himself than to succeed on some other basis.

Sincerely and fraternally,  
Z. T. SWEENEY.

Columbus, Ind.

1. (a) Our good friend falls again into the same mistake which we pointed out to him in our former reply. We fear he has read our direct answer to his communication less carefully than our editorial entitled "Irregular but not Invalid" to which his present communication mainly refers. He asks: "What right have you or any others to recognize the validity of anything but immersion in water?" Our reply is that we do not recognize the validity of anything else. The question under discussion is the validity of baptism—of baptism as administered by Presbyterians, Methodists and others—not the validity of either the physical act of affusion or of immersion by which it is solemnized. We are glad to have General Sweeney's approval of our definition of baptism (quoted in his letter above) as a solemn act of self-consecration and initiation into the church. This of course makes baptism a much larger and richer act, than immersion. Immersion in water is a part of the act of baptism, the symbolic, objective part, but by no means the whole of the act, nor yet the essential part of it. It is to that total act—a joint act of the personal will of the candidate and the corporate will of the church—that the term "validity" is applicable, not to the outward physical symbol which marks and publishes the act. It does not make sense to assert that the physical act either of affusion or immersion is valid or that it is invalid. The term does not apply at all. But one may affirm, of course, that the irregular form of affusion, when substituted for the original and historic symbol, immersion, invalidates the baptism of those who submit to it. And this we understand is the position Mr. Sweeney wishes to take. It is this position The Christian Century, in agreement with the implicit logic of the Disciples' plea and in agreement with their actual attitude, squarely denies.

(b) If by this statement Mr. Sweeney means "to stand up and be counted among those who deny" that Presbyterians and the others are members of the church of Christ on the ground that their baptism is invalid, it puts him, of course, in a clear, logical position. We are not sure just how he would have us construe his utterance.

But if he holds with The Christian Century and the Disciples that Presbyterians are members of the Church of Christ, then he must tell us how they became members of the Church of Christ without valid baptism. And if he holds with The Christian Century and the Disciples that Presbyterian churches are churches of Christ, then he must tell us how this can be if the baptism by which their membership is constituted is invalid.

The Christian Century, in agreement with the Disciples, knows of no way of becoming a member of the Church of Christ except by baptism. If there is any other way, our discussion of the validity or invalidity of affusion-baptism as administered in, say, the Presbyterian Church, is futile and immaterial. It must be kept in mind that we are discussing, not the baptism question, but the question of church membership. There is no difference between Mr. Sweeney and The Christian Century as to the practice of baptism.

Our duty to practice Christian union with all Presbyterians who may wish to practice Christian union with us rests upon the unexceptionable fact that they are already members of the Church of Christ. Our recognition of their Christian Church membership carries with it the recognition of the validity of the baptism by which their membership was constituted. We may take exception to the regularity of their baptism in that some other symbol was substituted for the historic and appropriate symbol found in the New Testament, but we cannot deny the efficacy or validity of their baptism—if we acknowledge them as members of Christ's Church.

2. This paragraph sets forth an analysis of "fellowship" that is clever, and, perhaps, admirable. We half suspect, however, that its cleverness consists more in the pairing and balancing of words than in elucidating a real idea. The Christian Century's way of getting at it is much simpler and more secure than General Sweeney's. We ask concerning a man: Is he a Christian, a member of the Church of Christ? If he is we give him full fellowship—"all kinds" of fellowship—spiritual, practical and formal. And if any analyst more subtle than Brother Sweeney could find any other kind of fellowship we should feel impelled by the

will of Christ to extend him that kind of fellowship too. Because we believe Presbyterians are Christians, members of the Church of Christ, we cannot in loyalty to Christ withhold any kind of fellowship from them.

3. When one reads this paragraph by itself it sounds as if it might be a help in clearing up our ideas. The distinctions between organic and statutory law are interesting. But when one makes application of these legalistic ideas to actual facts they are seen to be preposterous. To say that a man who is baptized by affusion is guilty of treason against the Kingdom of Heaven makes many of the foremost citizens of the Kingdom guilty of treason. Are Robert E. Speer and Washington Gladden and Jane Addams and W. J. Bryan guilty of treason against the Kingdom of Heaven? Are not they rather among the leaders in the Kingdom of Heaven?

It is not plain just what is meant by Jesus taking thirty-three years "to develop one single command." Nor does it appear that Brother Sweeney makes it relevant to any thing in his argument. We surely have no fault to find with the statement.

4. We are at a loss to know at whom our correspondent is driving in his warning about "changing things" in the Kingdom of Heaven. If he means the Presbyterians and Methodists and Congregationalists, the preposterousness of his reasoning about treason, etc., is obvious in the light of the fact that the structure and substance of the Kingdom of God is made up, in such large proportion, of Christians wearing these names and baptized by affusion.

But if he is directing his warning at The Christian Century we cannot help resenting it after his quotation of our clean-cut statement that nobody ever had the right or has now the right to change from immersion to affusion in administering baptism. The Christian Century is just as deeply interested in the task of correcting this departure from the example of Jesus and the historic precedent of the early church as is our correspondent. This paper will be found right at the front with General Sweeney and all true Disciples, opposing any one who proposes to tamper in any way with the New Testament form of solemnizing baptism.

5. The Christian Century is glad to find in the last two paragraphs a sentiment with which it is in devout agreement. No union is *Christian* union but union in *Christ*. To undertake to lead the church to any other kind of union is as fatuous as it is sinful. The basis must be God's basis, not man's.

But no union is on God's basis that excludes those whom God has received into His church. No union is *Christian* union that selects a certain set of the members of the body of Christ (the immersed) and refuses to receive the rest. The spirit of unity does not discriminate among Christ's followers. If He has received them spiritually, practically and formally it is enough: We too must receive them spiritually, practically and formally—and joyfully!

## First Impressions of the Portland Convention

The International Convention of the Disciples of Christ opened at Portland on "the day we celebrate," and it began in celebrating fashion. For great enthusiasm was created by a proposition from R. A. Long. At the Annual Board Meeting of Ministerial Relief he expressed his willingness to give \$6,000 per year for five years for this cause provided the Brotherhood would raise from \$20,000 to \$30,000 per annum for the same period of time.

The first session was held at the White Temple (Baptist), and in the absence of Governor West, Doctor Hinson, the pastor, made the address of welcome. He touched upon the relations existing between the Baptists and the Disciples and was very happy in his manner. He said that he hoped that they would draw even closer together, and he seemed to have struck a responsive chord, for he was heartily applauded. The temper of the convention thus far was expressed in this session and augurs well for the remainder.

The attendance is good—perhaps even better than the local committee expected, for many things combined to cut it down. Portland is on the edge of the continent; it is like having a convention of Disciples in Canada; moreover, the International Sunday-school Convention which convened two weeks ago in San Francisco and the vacation period have contributed in keeping the attendance somewhat lower than usual for a beginning, though large delegations are arriving hourly. When we realize that the distance between Los Angeles, the center of our Western strength, and Portland is upwards of fourteen hundred miles we can realize that it is about as easy to come from the middle west as from Southern

California. Anyhow, the papers are saying that it is the "largest church convention ever held in Portland." The local press is very courteous, the weather is ideal and we are feeling pretty good, notwithstanding the recent flurry in our ecclesiastical markets.

One thing is pleasurable—the counter displays of our publishing houses are not so large and loud as formerly. The charts, blood red, and illustrating the "Plan of Salvation" and the "History of Creation" are hardly as conspicuous as on former occasions, though there may be several boxes as yet unpacked. In other words, the spirit of exploitation and of commercialism is not so manifest. In fact, there is a quiet dignity about it all that is positively restful, and so unexpected that if a vested choir should appear and give us a chant instead of a galloping, hilarious hymn from the "facile pen and fertile brain" of some provincial author none of us would be too greatly surprised.

Thus far there has been no ecclesiastical cloud-burst. Just what may happen we do not know; still, there may be a surprise or two in store for some who imagine that the Northwest, especially Oregon, is a stomping-ground for reactionary movements. In-so-far as the Disciples are concerned the state has been compared with certain regions of Texas and Tennessee. However, in meeting the Oregon men at this convention one is impressed with the fact that most of them are not much concerned about "keeping the faith" according to religious journals, but rather according to the Word.

We are missing some of our leaders, both old and young. The familiar form of the beloved Power does not loom before us. Others, too, whom we have seen in many national gatherings are not with us. One thing is noticeable, younger men seem to the fore. Perhaps the work of our national conventions is passing from the hands of the third generation of preachers into the care of the fourth. True, here and there a landmark remains, but the metamorphosis has set in.

J. R. PERKINS.

### At the Root of the Problem

The Disciples of Christ in England are leading their more numerous and vigorous brethren of America into the true path for the realization of their plea for unity. A year ago in Caxton Hall, London, an interdenominational Conference on Christian unity was held, promoted by the Disciples but participated in equally by representatives of various denominations, including the Church of England, Congregationalists, Friends, Baptists and others.

At that Conference it was decided to issue a "Manifesto" to all Christian people on behalf of the cause of unity. After a year of study and further conference the "Manifesto" is now sent forth, calling upon all friends of Christian unity to league themselves together for "the one purpose of helping to answer the prayer of our Lord."

The proposed league is to be interdenominational. Its work is to be done within the denominations. It frankly declares its purpose to be to oppose "the denominational idea" and to enlist the denominations themselves in a movement to break down this idea.

This is getting at the problem of unity at the root. This is what Thomas Campbell had in mind at the time he wrote the Declaration and address. It was not the intention of our fathers to start a new organization outside of the already existing organizations, but to quicken the consciences of Christian people everywhere to the sin of division and the duty of union. Following is the simple text of the call sent forth by the Christian Association, signed by Rev. Leslie W. Morgan for the committee:

#### A FRIENDLY MANIFESTO.

To all religious denominations and Christians everywhere, Greeting:

Encouraged by what has already been accomplished in the development of a spirit of unity, and urged on by what still remains to be done before the prayer of our Lord "that they all may be one," be answered, we believe the time is ripe, and the call urgent, that there should be formed a special organization for the promotion of the cause of Christian Union.

There are societies for almost every conceivable purpose, but a society composed of Christians of all shades of belief, organized for this distinct purpose, does not exist. There are certain societies within certain communions, such as the "Commission on Christian Union" of the American Episcopal Church and the "Council on Christian Union" of the American Disciples of Christ; but the suggestion of this Manifesto is, that there should be formed a League of Christians from all religious bodies dominated by the one purpose of helping to answer the prayer of our Lord.

There are many interdenominational movements that have made splendid contributions toward a better feeling among Christian people, but in the very nature of their organization, with their

consequent denominational limitations and loyalty, they are rendered incapable of carrying the matter to a final issue. It is believed, however, that these various societies have prepared the way for an organization frank enough to declare itself opposed to the denominational idea, and bold enough to invite the denominations themselves to co-operate in finding the way to a complete union.

Heretofore the denominational sentiment has tended towards exclusiveness rather than union. This is manifest in the multitude of isolated missions and independent congregations, sadly lacking in the power which comes from co-operative effort. Having wearied of denominationalism they have chosen separation. It remains to show these isolated Christians, as well as the highly organized denominations, the way to union.

All of us need guidance in this perplexing question. Many denominational leaders have indicated their desire for Christian Union, but no practicable program has been placed before the churches. We may not be ready for a program, but an organization such as is suggested would act at least as a clearing house for information on the subject, and might eventually be enabled to give positive leadership in bringing about the desired end.

For the formation of the League the following tentative suggestions are made:

1. NAME.—Christian Union League.
2. OBJECT.—To keep the question of Christian Union before the Christian world with the object of promoting the spirit of unity, creating a desire for genuine union, and to find the true and Christ-like way by which the prayer of our Lord may be answered.
3. METHODS.—The objects of the League to be promoted by prayer in public and in private; by public addresses and sermons, by the circulation of literature, by interviews, by correspondence both in the public press and with individuals, by conferences, and by such other means as may be devised from time to time.
4. MEMBERS.—The membership to be composed of individual Christians who are in sympathy with the objects of the League, and who will undertake to pray and work for the promotion of Christian Union. Local churches, religious societies and denominational organizations, in sympathy with the objects of the league, to be affiliated.
5. MANAGEMENT.—Provision to be made in the rules for an annual meeting open to all individual members and representatives of the affiliated churches and societies, at which time an executive committee and a general committee shall be elected.
6. FINANCE.—Individual members and affiliated churches and societies to be left free to subscribe such annual amounts for the maintenance of the work of the league as they may elect.

Our English Disciples are not strong enough to back this great idea of Thomas Campbell which they have revived and so clearly announced. There should be given them both moral and substantial support from this side the water. It is by this permeative method more than by the organization of new churches and a new sect that the plea is to run and be glorified in British church life.

And not in British church life alone, but in America and everywhere the Disciples' essential business is to start and foster such a league as this for the leavening of the church with the desire for unity.

Indeed our Disciple ideals have not been fully grasped until we actually become such a league, working not after the fashion of the denominations in a separate body, but holding fellowship with all Christians and with them practicing the will of our common Lord who desires above all other things that all his disciples may be one.

—Mr. Charles Stelzle hit the nail right on the head when he declared, as he did recently, that "It is unfortunate for the church, but much more unfortunate for the great body of men and women who are becoming increasingly interested in social questions, that so many of the teachers in departments of sociology are cynical critics of the church. The result of this constant and unjust slander upon the church is to make the young people in their classes bitter and censorious against all religious organizations and their work. A constructive criticism is always in order and should be welcomed by every honest churchman, but the criticism that one hears in the average class in sociology is usually based upon a narrow prejudice, which, however, is mistakenly termed 'a liberal attitude' toward all religious forces, programs, and doctrines."

How much duty-doing is spoiled in the doing! It is grudging, or it is put off, or it is concealed, or it is languid, or it is cross, or it is unkind. It is possible for worms and bugs to make even a rose unlovely, and these ugly qualities will take all the loveliness out of what would otherwise be the finest living. There are ways of helping that make the help a hindrance. There are ways even of comforting that take all the comfort out of it. The form of duty-doing seems to satisfy some folks, but every counterfeit has the shape and design of the true coin; what it lacks is the genuine metal. There is much counterfeit duty-doing.—*Congregationalist*.



## Monday Moods

### Another "Preacher's Preacher"

I have just finished reading "The Pilgrim Church and Other Sermons" by Percy C. Ainsworth. I have been a full year getting to this volume over which several of my ministerial friends have waxed eloquent in their praise. I came to these sermons with great expectations and they were realized. Like W. L. Watkinson, though in a different way, Percy C. Ainsworth is "a preacher's preacher." This is to say that he is germinal and suggestive in style and thought. He takes a familiar scripture, plows beneath the surface and in a single paragraph turns up a wealth of homiletic loam. Some really great preachers, men whose influence over vast audiences was extraordinary, in their published sermons lack entirely this quality so luminous in Robertson, in Brooks, Beecher, Watkinson and a few others.

Percy Ainsworth was something of a mystic, a good deal of a poet and a natural born preacher. During his lifetime he was recognized by many as a man of genius and great promise, but it remained for Sir. W. Robertson Nicoll to discover him to the world, after death had closed his brief and brilliant career.

Referring to this volume of sermons (The Pilgrim Church) Dr. Nicoll thus wrote in The British Weekly: "I had not read for five minutes before I recognized that in Percy Ainsworth the church had a great preacher—one of a thousand."

Before one turns to the sermons in this volume of which there are seventeen, he should read the "Foreword" by "W. S. H." It is both a life sketch and a tribute and the human interest bulks very large in its six pages. It adds to the intrinsic worth of the sermons to learn that the author "as a student read widely and profitably" that he was "attracted by good style and fond of the poets," that while there was "a touch of reserve about him," his intimate friends "knew his fund of merriment, his quick eye for the grotesque," and that in his bachelor days "he kept a few snakes as pets and watched their career with an interest half scientific and half humorous" and that when recognition came it "brought him no foolish elation."

Ainsworth was only thirty-six when he died. How many brilliant preachers have perished in their prime? From before McCheyne to Maltbie Babcock and more recently, the list is pathetically long. I know intimately a church that had for six months a young pastor of unusual brilliance and power. None knew him but to praise. He was intense and whole-hearted in his devotion to the ministry. He was as good as he was good and noble looking, and the church was supremely happy with such a superb leader. Suddenly, tragically, the young man was stricken down, not yet thirty-four years of age. Today his gentle face with expression of singular purity looks down from the parlor walls of the church whose members mourned so deeply his loss. His death occurred nearly a decade ago but the influence of his six months' ministry is richer than that of many a pastorate six times as long.

There is a sermon in this volume of Ainsworth entitled, "The Hiring Shepherd" from John 10:12 that is specially fine. Here are five sentences from the heart of the discourse.

"The saints make mistakes. A brave shepherd may make a tactical error, but only a hireling runs away from the wolf. We talk about a man rising to an occasion, but in the last deep truth of things that is a shallow and misleading phrase. No man ever rose to an occasion. If he meets the great occasion and deals with it as it should be dealt with, it is because he is living all the while on the level of that occasion." I am tempted to quote from sermon number four which is based on Mark 14:5 and entitled "A Plea for the Pricless," but I shall not. Every sermon is strong and helpful but I should say that the ones on "Star Counting and Heart Healing" and "Twilight and Trembling" show this rapt spirit at his very best.

In particular have I been impressed with the beauty and appropriateness of the poetical quotations in this volume. They are not many or lengthy but they are chosen with exquisite taste. Take for example this one which crowns a paragraph of tender and pathetic moralization on the incompleteness of the life that now is.

"Just when we're safest there's a sunset touch,  
A fancy from a flower bell, some one's death,  
A chorus ending from Euripides—  
And that's enough for fifty hopes and fears  
As old and new at once as nature's self."

Bloomington.

EDGAR DEWITT JONES.

## Interpretations

### Mark Twain's Home

Mark Twain's boyhood home is about to be sold. Some altruistic men are leading in an effort to buy it and dedicate it to the public. Every lover of the finer feelings of life will be interested in this movement. The West has as yet very few such historic homes. At a recent dinner the writer of Interpretations said this word:

"There may be some peoples and some individuals that have only a formal and slavish regard for monuments. There can be a monument worship that binds only to a dead past. I have no interest in the type of mind that finds its chief interest in souvenirs, but I believe in monuments and particularly in preserving this home of the illustrious Mark Twain. I believe in monuments, not primarily because they link us to a past for which we should ever be grateful, but because they inspire us to the service of the present and of the future. They speak to us of ideals, and ideals are more important than bread.

"I have much sympathy with the semi-caricature of American life by the brilliant London writer, H. G. Wells. Attending once an antiquarian society meeting in Boston the talk was so entirely of the past that he says the atmosphere grew stuffy and he could stand it no longer, so he took his hat and went out into the fresh air. But singing in his ear was this refrain: Every good book has been written, every worthy song has been sung, every great painting has been painted and every noble deed has been done. He thought the girls of Wellesley were too much concerned with the art of Rome and too little with the life of Boston and New York.

"At last he went to Washington, which he was told was the intellectual center of America. He thought here all will be thinking in terms of present-day needs; but about the only question asked of him was, have you been out to Mount Vernon to see the grave of Washington. 'Praise the Lord,' he said, 'I did not go, for I was interested in the living and not the dead.'

"But George Washington has been a great inspiration to the living; and so will Mark Twain continue to be. It is because of this I am in favor of preserving for our citizenship and the citizenship of the world that best of all monuments, his boyhood home. It has more inspiration for the living than a marble statue.

"Mark Twain interpreted to the heart of the world the lowly and common western life of his time. He knew this life and he wrote as he saw. He will not live by his historical novels, but by his interpretations of the humanity, humor and struggles of the people he came to know while he lived here. He was not at home with fine writing; but was one of the world masters in revealing the inwardness of boys and men unsophisticated. He was a great interpreter of life—he interpreted us to ourselves, and we looked up and laughed; and when we laugh we go forward to duty with new courage. A boyhood friend of Mark Twain's said to me the other day: 'This Mark Twain is a greatly over-estimated man; why, I myself was a great deal smarter in school than he.' I do not doubt it. Many Hannibal men doubtless were smarter. Yet Mark Twain was the only one who spoke to the heart of the world. Others might have done so, but they somehow failed to express themselves. They never got started or refused to persist.

"The old home of Mark Twain certainly would be an inspiration to many youths of this city. Surely some of them would through this inspiration come to believe in themselves and in the future and determine to write a book that no man as yet has written, to sing a song that no singer as yet has sung, to paint a picture that no artist as yet has painted, and to do deeds that no hero as yet has done. It is in making personality that Hannibal is to find its true glory. If all Hannibal were now vacant ground and I were asked to reassemble the buildings, I would place all the factories and shops and stores on the low grounds; then I would locate the homes on the smaller hills; then on the small mountain tops (not counting convenience) I would put a great school and a great church to dominate the city. On the lowlands we would make our livelihood, on the smaller hills we would culture our children in love. But up at the very top we would gather our youth for inspiration, for vision, for power. Up here, at least figuratively, I would place the home of Mark Twain. It would be a school to fire the ambition, to warm the heart, and to set free the imagination of every discerning youth. But the mountain top would exist not for itself, but to send forth to the service of the lowlands and smaller hills that the brotherhood of man might be realized."

Hannibal.

GEORGE A. CAMPBELL.

# The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

## Section XXX. The Last Days of Judah

July 23. Text for Special Study, Jeremiah 36.

### QUESTIONS.

1. What king followed Josiah upon the throne of Judah?
2. What important battle was fought between the Egyptians and Babylonians?
3. What was the character of the Babylonians in the thought of the Hebrews?
4. What was Jeremiah's position after the death of Josiah?
5. Was his life ever actually in danger?
6. What kind of a king was Jehoiakim?
7. What were the occasions of his revolts against the Babylonians?
8. Why did Jeremiah oppose Jehoiakim?
9. What was Jeremiah's relation to the other prophets of his time?
10. What made Jeremiah's message so unpopular?
11. Why was the prophet tempted to discontinue his work entirely?
12. How did Jeremiah prepare his roll of messages?
13. Where was it read and by whom?
14. How was it brought to the attention of the king?
15. What did Jehoiakim do with the roll of the prophet?
16. What was Jeremiah's prediction regarding the death of Jehoiakim? Was it fulfilled?
17. Who followed Jehoiakim as king?
18. What was the fate of Jehoiachin?
19. What were the characteristics of Jeremiah's message during this period?
20. What were the four phases of his preaching?

### 1. THE REIGN OF JEHOIAKIM

The death of King Josiah in the unfortunate parley or battle at Megiddo changed all the plans of the reformers in Judah. The people of Jerusalem took one of Josiah's sons, Jehoahaz by name, and placed him upon the throne. But after only three months the king of Egypt, who was now the master of the land, took this prince from the throne, removing him in chains to Egypt. He placed in power another son of Josiah, Eliakim, whose name he changed to Jehoiakim. Soon after, the important battle of Carchemish was fought on the Euphrates, between Egypt and the newly rising power of Babylonia under its aggressive and successful king Nebuchadrezzar (605 B. C.). From this time forth Babylon became the synonym for all that was cruel, oppressive and heathenish in the vocabulary of the Hebrews. That usage prevailed even to New Testament days and Rome, that became the new tyrant to persecute the church, is often spoken of as "Babylon" in the apocalyptic literature of early Christianity. The Hebrews conceived an intense fear and hatred of Babylonia whose armies were recruited from the wild and brutal Scythians and other vandals of the time. Perhaps it was this fact which explained the frequent revolt of the nations against the seemingly impregnable power of the empire. There came times when even the certainty of defeat seemed better than the awful cruelty practiced by the soldiers of Nebuchadrezzar.

This period was the beginning of Jeremiah's lifelong martyrdom. Isaiah had

lived in a time when it was possible to preach the comforting and optimistic doctrine of national success. He believed and insisted that Jerusalem was protected of God because she was essential to his program. He felt confident that nothing could harm the holy city. But Jeremiah knew that the time of hope was past. It was his unhappy fortune to proclaim the fact that Judah's day of redemption was gone, and that nothing remained for her but captivity (ch. 7-10). He realized the burden of his mission sorely (9:1, 2). He saved himself with difficulty from plots against his life (ch. 26). He was scourged and mistreated (ch. 20). Yet he felt under the constant constraint of a prophet to oppose the royal program.

### 2. JEREMIAH'S PERILS.

Jehoiakim was an easy-going, luxurious, selfish, conceited king. His chief activities were the gathering of funds from his people to expend in building schemes in his capital. He was denounced by Jeremiah for his conduct, and was constantly warned by him against his impending folly of revolt from his Babylonian overlord. Yet it was only the third year of his reign when he committed the folly of rebellion. It was strange that such open and courageous words of rebuke as those of Jeremiah did not bring him into even greater peril. Another prophet Urijah, who spoke against the royal policy after the manner of Jeremiah, was put to death by the king (Jer. 26:20, 21).

Jeremiah stood practically alone as God's representative in a time of wide apostasy. There were many prophets to be sure, but they were for the most part the smooth, unaware, easy-going, professional preachers whose words awakened no conscience. Then there were preachers of the type of Hananiah who were fired with a nationalism that overlooked entirely the deeper moral issues perceived by Jeremiah. They delighted to insist that God would take care of his people.

Thus Jeremiah was doomed to preach an unwelcome message while the false prophets persuaded the people that he was unpatriotic, uninspired, and pessimistic (14: 13, 14). This made his task almost too difficult to endure. His cries of anguish were at times pathetic (15:15-18, 20:14-18). At other times however, when his enemies planned schemes against him, he broke out into a storm of fury and poured forth maledictions upon them (18:18-23). Even his patient nature turned at last against such slander and opposition. Once he said he would utterly refuse to speak in the name of God. But the divine word was a fire within his bones and he could not forbear to speak (20:7-9).

### 3. THE KING AND THE PROPHET. (Chap. 36.)

His relations with Jehoiakim were not friendly, and he rarely endangered his life by visiting the court. But in the fifth year of this reign Jeremiah prepared a roll containing the substance of his messages during the past few years. This he wrote by

dictating to his faithful friend Baruch. Later he sent his secretary to the temple to read the contents of the roll in the hearing of the people, on the occasion of a public fast. The document attracted the attention of some of the courtiers who asked Baruch to come to the palace and read it to them.

This he did, and the word filled them with such concern that they resolved to call the attention of the king to the matter. Jehoiakim was sitting in his winter palace in Jerusalem with a brazier of coals burning before him. At first he gave attention to the reading of the document by one of his servants. But soon he became angry at the prophetic message, seized the roll, cut it into shreds with his dagger, and threw it into the flames. Some of his officers protested against this misuse of the prophet's roll. But in vain. The king even attempted to seize Jeremiah and Baruch, but was unable to lay hands upon them for they had wisely concealed themselves.

This and other acts of outrage filled the heart of Jeremiah with deep anger against the man who misused the office of king. He poured out his reproofs in strong words (22:13-19), warning Jehoiakim that he would come to an unhappy end and be buried without honor. This prediction does not seem to have been fulfilled, as Jehoiakim passed away just on the eve of the tragedy of Jerusalem's first downfall.

### 4. JEHOIACHIN AND THE FIRST DEPORTATION.

The fruits of the rebellious conduct of Jehoiakim were not reached until shortly after his death. Four years before he had revolted from the power of Babylonia (601 B. C.), but in 597 in spite of warnings and experience he committed the folly of a second rebellion. His death almost at the moment when the invading army was at the door prevented him from paying in person the penalty of his folly. But his son, Jehoiachin, fell a victim to his father's misconduct. This king, who is also called Jeconiah and Coniah, suffered the chastisement due a rebel and witnessed the spoilation of his capital.

The court and many of the leading citizens, artisans and soldiers to the number of ten thousand, were taken to Babylon. And the unhappy king was shut in a Babylonian prison for a period of thirty-seven years, only to be brought forth a pallid, weak old man after the death of Nebuchadrezzar (Jer. 22:24-30, 2 Kings 25:27-30). Cf. Jer. 52:31-34). An uncle of the king named Mattaniah was placed upon the throne of Judah, and his name changed to Zedekiah (2 Kings 24:18-20). The words of the prophet were speedily reaching fulfillment. The city had not fallen, and there was still a remnant of power in Judah, but Jeremiah knew that it was only a question of time and that the beginning of the end had come.

### 5. THE WORK OF JEREMIAH.

Jeremiah was essentially the prophet both of disaster and of revival. He had no doubt that Jerusalem would fall soon under the onset of Babylonian power. Yet he was equally certain that the doctrine of the remnant, preached so earnestly by Isaiah,



would be realized in Judah, and that a revival would come after the nation had paid the penalty of its long unfaithfulness in a seventy-year captivity.

The work of Jeremiah easily divides itself into four phases: there was first the time of fierce rebukes during the early days of Josiah; secondly, there was the time of disillusion and silence that followed the failure of the Deuteronomic reform; then there was the period in which he was gradually clearing his soul of doubt and questions, from the time of Josiah's death to the appearance of the Babylonian armies before Jerusalem; and finally there was the time of full illumination and power during the siege and at the fall of the city.

With singleness of purpose Jeremiah devoted himself to his great life work. He was never married, believing himself consecrated from birth to the high enterprise of his life (16:1). Like Hosea he was deeply sensitive to the moral deficiencies of the time, especially the sins against the purity of domestic life. He saw that the conduct of the nation was bringing it to its death. Yet he believed that this death was only the prelude to a more glorious resurrection, in which the divine message would be understood and realized, and Israel become the enlightener of the nations, the beautiful pio-

neer in the vanguard of the world's progress.

#### FOLLOWING STUDIES.

The title of section XXXI will be, "Jeremiah and the Fall of Jerusalem," and that of XXXII "Obadiah and the Foes of Judah."

#### TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The relations of Egypt, Assyria and Babylonia in the last quarter of the seventh century B. C.
2. The doctrine of the inviolability of Jerusalem, as preached by Isaiah and denied by Jeremiah.
3. The character of Jehoiakim of Judah.
4. The relations of Jeremiah to the other prophets of his day.
5. Literary features of the book of Jeremiah.
6. A character study of the prophet Jeremiah.

#### LITERATURE.

H. P. Smith, "Old Testament History," 260-300; Cornill, "Prophets of Israel," 91-107; Kirkpatrick, "The Doctrine of the Prophets," 291-325; Cheyne, "Jeremiah, His Life and Times." (Men of the Bible); Articles on Jeremiah in the introductions, encyclopedias and Bible dictionaries.

## Christian Endeavor Lesson

BY W. D. ENDRES.

Topic July 23, Lessons From the Animals.  
Ps. 104:10-31. (If convenient have an out door meeting).

This is hardly the source from which we ordinarily look for a lesson for the Christian Endeavor prayer meeting. But this is no reason for rejecting it. The fact is, due to our contentment with long standing habits, our eyes are often closed to many truths which are fairly staring at us. Is it not so in this lesson? Why not study the lives and habits of animals from the religious points of view. Do not all creatures live in God's world? Are they not all his creatures? Then let us open the book of nature and read from God's revelation there as well as from the words of the prophets in these and other days.

One can never cease to be impressed with the perfect way in which the animals live their normal life and fulfil their function in the universe with the instincts with which the creator has endowed them. With a care and a precaution that astonishes the naturalists, the animals provide and protect their young, and preserve their species—in a word they adjust themselves to their life conditions and fulfil their life mission. All this from those creatures which are not endowed with the powers of abstraction.

But when we turn to man, he who is endowed with the highest powers—to think, to reason, to execute—we hold endowments for the more perfect growth of his life in the universe of God, he often actually uses them in a way positively detrimental to his life. Instead of using the fine intelligence which he possesses for the promotion of the ultimate values of his life, health, wealth, knowledge, beauty, sociability, and rightness, he often actually uses them to the subversion of these high ends and seek the gratification of his appetites which are in themselves good, but which when abused become tyrants and masters, yes enemies of that which they otherwise should serve. The point is then, that quite as much from the animals and beasts of the field as from the holy men of God in all ages we learn the great truth, viz., that we find ourselves in a great universe to which we are adapted and that it

is our duty to seek the fulfilment of our lives here to the highest possible degree. No young man or young woman then whether he be a Christian Endeavorer or not, has the right to ignore the essential obligation with which he is born into the world.

When then we see any person whether young or old, spending his life in his attempts at immediate gratification of appetites, such as drinking and general debauchery, or personal gain and enjoyment, such as the building up of a fortune large or small, to the neglect and possibly the discomfort of others, he is using his ability to think and plan not for the promotion of the highest life functions. In a word though endowed with the highest of powers he is using them less wisely than do the lower animals the instincts upon which they must depend for their guidance.

### After She Graduates—What?

FRANCES KINGDON.

She has lived in a state of responsibility and excitement for weeks, this fair young graduate, whose school days are just over, and she thinks that for a long time she would like to do nothing but just rest. She is so tired after the strain of those final examinations, the rehearsals for the class play, the fittings at the dressmaker's, the farewell parties and the usual wear and tear on the emotions of a young heart at commencement time, that for the summer, anyway, she says she is going to sit around on the porch and read, or lie in the hammock and sleep, and then in the fall she is going to start her life work. Long before the summer is over, however, if she is the average girl, she has had enough "kimono resting" and is weary of aimlessly killing time by occasionally helping mother with a bit of sewing, baking a cake or mixing some salad. She begins to find it a little depressing after awhile to wake up in the morning and wonder what one is going to do all day. After one has lived a very methodical life for four years with an engagement to keep almost every hour, it seems rather appalling to look ahead to years of aimless drifting

and unimportance. It does not seem reasonable or fair either to keep on indefinitely asking father for money. Somehow it was perfectly natural and right at college to spend every bit of the checks father sent her, but now she feels urged by a very great desire, a restlessness that cannot be quieted, to be independent of the family income, to know all the glad freedom of earning one's own dollars, and to have a real commercial value in the world, as well as an ornamental one.

Mother does not see the situation just this way, however, and talks plaintively of always being able "to buy our daughter what she really needs," and suggests that just staying at home, learning to make her own clothes, keeping up her music a little, helping Mary in the kitchen and sharing in the social life of the community, ought to make her contented and womanly. "But mother," argues the young graduate, "can't you see that isn't enough for me? I want to find a place in life where I am really needed and can be important. I want to do some bit of work a little better than any one else can do it. Now, besides, father is growing old, yet he goes on working every day because he thinks his family needs the money and I'm not helping him at all. He can't afford to buy me another suit this fall, so wouldn't it be grand if I could make enough money to buy one myself? And you know how badly we need a new set of dishes; wouldn't you be proud if I gave you one for a Christmas present? You say you don't want your 'little girl' to be common and belong to the 'employed class,' but mother I tell you I would die of shame if I believed that actually I wasn't worth one cent in the business world; that my brain or hands didn't amount to anything financially. It is not greed for money, either, that I want, but the power and self-respect it gives every individual who can 'deliver the goods.' I couldn't be happy asking poor dear father all his life for money or eke along on pin money from my brothers. Of course, I know that you can take care of me, that the bills can always be managed somehow or other, but that makes me ashamed. I want to take care of myself, earn my own money for clothes, buy little things for the house and save up my own vacation money."

This is the spirit of almost all young graduates after commencement—ambitious, independent and brave, they long to get out in the world and do something, but alas, what is that "something" they want to do? Have they any idea of what value it will be in the business world? The college girl discovers that about all she can do is to teach school. If she has specialized in the languages, science or history, perhaps, she can get a position in the town high school or academy. She can't get a city school without a two years' course at the "Normal," and teaching the district school is hard, for there are fires to be attended to, long walks in cold weather, boarding at a farm house, besides the difficulty of managing several grades in one room. If she wants a position as librarian she discovers that she must take a special course along that line of work and if she longs to be a "private secretary" she must learn shorthand and typewriting first.

It is all pretty discouraging and after awhile the young graduate comes back to her parents and demands to know why they sent her to college. "For culture," "but what value is that, financially?" "For discipline," "I could get that at home much cheaper." "For friendship,"—"but my friends are scattered from one end of the country to the other."

## Church Life

—Following the custom of past years, during the remainder of July and August the size of *The Christian Century* will not be so large as during the rest of the year.

—To those of our readers who also receive *The Christian Standard* or *Christian Evangelist* it is only fair to explain that the reason they are getting Mr. Smith's presidential address a week later in our paper than in the others is that it was assumed in this office that he would prefer not to have it read on Wednesday when it was not delivered by him until Friday. There is a well-defined conscience on this point in secular newspaper offices which it would be well for religious journals to emulate.

A new church is under process of construction at Hanford, Wash.

A handsome structure is being erected at Oakwood, a suburb of Hannibal, Mo.

F. B. Ellmore, pastor at Chillicothe, Mo., reports three additions on a recent Sunday.

There were twenty-seven additions at the meeting at Marquand, Mo., led by C. B. Stevens.

J. E. Dinger, pastor of First Church, Ft. Worth, Tex., reports five baptisms at a recent service.

There have been one hundred additions to East End Church since John R. Ewers began his pastorate there.

A new church edifice is being planned for the congregation at San Dimas, Calif., to be begun in the near future.

Ben M. Edwards, of Central Church, Chandler, Okla., has resigned his pastorate there.

Harold E. Knott, pastor of First Church, Lynn, Mass., has resigned to accept a call to Melbourne, Australia, his former home.

L. O. Bricker, pastor of First Church, Maryville, Mo., has resigned there and accepted a call to First Church, Atlanta, Ga.

Work is progressing at First Church, Saginaw, Mich., where A. R. Adams ministers. New members are added at nearly every service.

A. W. Kokendoffer, pastor of First Church, Sedalia, Mo., was one of the speakers at the Christian Endeavor Convention held recently at St. Joseph, Mo.

The new house of worship at Gladesville, W. Va., was dedicated on July 2, T. E. Cramblet, president of Bethany College, delivering the sermon.

The congregation of College Hill Church, Cincinnati, Ohio, erected a building in one day recently on their newly acquired property.

The church at Wenatchee, Wash., which was organized seven years ago with fifteen members are rejoicing in the dedication of their splendid new building.

W. C. Lesaley, pastor at Tecumseh, Neb., has received the unanimous call of his congregation to remain with them another year at an increased salary.

The congregation at Hat Springs, Ark., has disposed of its old property and purchased a new lot in an excellent location. A building will be erected in the future.

A new church will soon be erected at Danville, Ky., where H. C. Garrison ministers. The total cost will be about \$50,000

and of this sum \$20,000 has already been subscribed.

Crayton S. Brooks, has concluded his pastorate at New Castle, Pa., and taken up his new work at Portsmouth, Ohio. During Mr. Brooks' pastorate, seven hundred members were added to the New Castle church.

An error in printing in the account of the dedication at Hastings, Neb., made it appear that \$13,000 was needed. It should have read \$12,000, and as \$12,270 was raised the indebtedness was more than provided for.

L. J. Jaggard and Mrs. Jaggard, are now at their former home, Des Moines. This is their first furlough since they began their work at Longa, Africa. They have done splendid service and accomplished much in this field.

As a result of the meeting being held at Magnet, Neb., by Joel Brown of Des Moines, there have been about twenty additions. An Endeavor Society has been formed and the whole work of the church strengthened.

Charles S. Earley sends a good report of the work at Hill City, Kan., their recent missionary collection amounting to \$133. Mr. Earley, with A. E. Buss as singer, will be open for engagement for meetings this fall.

B. S. Denny has begun his fourteenth year as corresponding secretary of Iowa. Iowa Disciples are keenly appreciative of Mr. Denny's service, and for his sane, progressive methods. He is also president of the Mississippi Valley State Secretaries Association and a charter member of that organization.

Carl A. Burkhardt, John W. Burkhardt, Claude M. Burkhardt and Hally C. Burkhardt, four brothers, were recently ordained to the ministry at Downey Avenue Church, Indianapolis, Ind. The first three are all graduates of Butler College and the last named is now a student there.

Preliminary plans have been selected for the new church building at Phoenix, Calif. It will be built of reinforced concrete at a cost of about \$20,000. The auditorium will have a seating capacity of about 20,000, and there will be a number of Sunday-school rooms, a library, study and social rooms.

The general camp-meeting of Northwestern Texas will be held at Crowell, July 28-Aug. 13. W. A. Haynes of Caney, Kans., and E. C. Tuckermann will be the evangelists. After a four years' pastorate, Mr. Haynes will again enter the evangelistic field, and is now open for engagement.

The new church at Sullivan, Ind., will be dedicated on Sunday, July, 16. George L. Snively of Lewiston, Ill., will deliver the dedicatory sermon. The building is of brick, modern in every particular. It will seat 1,500 and was erected at a cost of \$25,000. J. W. Vawter is the minister.

The new church at Humeston, Ia., erected at a cost of \$9,000, was dedicated recently by I. N. McCash of Cincinnati, Ohio. When the building was completed, there remained an indebtedness of \$3,800, and \$4,550 was pledged at the dedicatory service, clearing the indebtedness and leaving a goodly sum in the treasury.

George H. Clarke, formerly of Rensselaer, Ind., has accepted the pastorate of Sixth Church, Indianapolis, Ind., and preached his first sermon there, Sunday, July 2. Mr. Clarke's pastorate of more than six years at Rensselaer was very successful, a new church being erected and the membership more than doubled in that time.

Five years ago, W. H. Morse established the Rose Memorial Mission at Hartford,

Conn., and its progress since has been phenomenal. Recently, at its fifth anniversary service, Gen. John P. Harbison, a wealthy citizen of Hartford, offered to erect a chapel to cost \$5,000, on the condition that the congregation would raise half of that sum.

W. D. Endres, recently pastor at Harvey, a Chicago suburb, has accepted a call to the church at Kirksville, Mo., a city of 8,000 people with a student population of over 2,000. Kirksville is the home of osteopathy. The church membership is 600. Mr. Endres is a finely endowed and equipped man for this work. He will lead the church to new achievements.

On account of the constant depletion of the membership, due to its downtown location, First Church, St. Louis, Mo., will lose its pastor, E. A. Cole. Mr. Cole has done splendid work here during his pastorate of a year, but the constant removal of members from that section of the city made it impossible for the church to meet its financial obligations.

Disciples of Vancouver, B. C., are rejoicing in the purchase of a lot in a splendid location and the prospect of a building to be begun immediately. Services have been held here for the past five years, but the lack of a suitable meeting place has been a serious handicap. The congregation and pastor, Charles C. Rush, are greatly heartened by this forward step and look for great progress in the future.

H. H. Peters, Endowment Secretary of Eureka College, has accepted the work at Arthur, Illinois, for half-time preaching in connection with his work for the college. He began the first of July. The Endowment Campaign is moving along nicely and will be completed by September 1. It will take several months to collect up and properly invest the funds. The committee is now looking forward to this part of the work. The hope is that the entire fund may be collected and properly invested by the January 1912 meeting of the board of trustees.

Following the resignation of Joseph Hapwood who has occupied the president's chair at Virginia Christian College since its founding eight years, S. T. Willis has been made his successor. He was recently installed with impressive ceremonies. This school has just closed a successful year, having an enrollment of two hundred with every prospect for a much larger attendance next year. In the short period of its existence this institution has accumulated property and equipments valued at \$200,000, against which there is only about \$25,000 unprovided for.

Harry L. Ice, pastor at Shadyside, Ohio, writes us as follows: "The church here has taken a step recently that we feel sure will meet the approval of all progressive Disciples. We have joined the Methodist and Presbyterian brethren in having union meetings on Sunday nights during the months of July and August. We have secured the high school auditorium for these meetings, as neither of the churches would be large enough. The best of spirit prevails among these churches and the writer is just thinking how much better it is and how much more they are showing the spirit of Christ than they did a few years ago when some of the preachers of town would not speak to each other. May God speed the day when all churches will wake up to realize that the day of dogmatism is past and when we can dwell together in peace and harmony. Then as we learn the joy of unity of spirit we will also, as we go to our different churches to worship the same God, learn the necessity of union of strength."



## Modern Society and the Church

(Continued from page 3.)

Let us take up for a moment our third step. We say that the Bible is the only authentic and authoritative depository of what is known of our Lord and his religion, and that in our effort to ascertain his will we must appeal to him through the patient and utterly reverent study of the Bible. What shall we say of this but that unless we can be perfected together in the same mind, and in the same judgment, through the instruction of those who were appointed and empowered by Jesus himself to preach and teach his gospel, there is scant hope of any real and proper unity of the church.

But not the least important matter of our present case as a people, is that we should keep and foster the temper of unity among ourselves. The fault, dear brethren, is not in our program, nor in our fellow Christians of the denominations wholly, but in ourselves also if we do not plead as successfully as we would wish to do the cause of unity. They who espouse such a program as ours must possess and grow in the greatness of love, or merit the rebuke and perhaps receive the contempt of all who consider them. The end of the charge is love. The greatest thing in the world, in the church, in heaven, is love.

"And he's an heir of heaven

That finds his bosom glow with love."

Among a people claiming to be dedicated to such a work, and invoking such sanctions as we claim to be dedicated to and as we invoke, personal and partisan strife, ready suspicion of one another, ready destruction of even their best and saintliest, prostitution of the pulpit to the use of divisive theological fads, debasement of a public press founded in the name of Christ upon the monetary support and the moral countenance of a people of Christ, to plead for the unity of the church in Christ into an organ of private gain, or an engine of private grudge, must cry mightily for the reprobation of all good men and the frown of the good God.

Brethren, the supreme heresy is hate; the final measure of orthodoxy is love.

## Congress of Baptists and Disciples

It is a pleasure that in the succeeding issue to that in which was given Dr. Holmes' brilliant report of the Baptist gathering in Philadelphia we are able to give our readers the preliminary program of the Joint Congress of Baptists, Free Baptists and Disciples to be held at Atlantic City, Nov. 14-16, 1911. Subjects and speakers as announced herewith make an attractive program:

### The Program.

"In What Sense Is Christ Divine?"

Writers—Prof. Frank Aubrey Starratt, Hamilton, N. Y.; Rev. Wm. Bayard Craig, D. D. LL. D. (Disciple), New York. Appointed Speakers—Rev. Homer J. Vosburg, Camden, N. J.; Jacob G. Walker, D. D., Mantua, Pa.

"What Are the Assured Results of Biblical Criticism?"

Writers—Rev. Chas. W. Gilkey, Hyde Park, Chicago, Ill.; B. D. Rahn, D. D., Springfield, Ill.

Appointed Speakers—Rev. John R. Brown, Providence, R. I.; Prof. Herbert L. Willett, Ph. D. (Disciple), Chicago, Ill.

"What Hinders the Union of the Baptists and the Disciples of Christ?"

Writers—Rev. Peter Ainslie, D. D. (Disciple), Baltimore, Md.; A. S. Hobart, D. D., Chester, Pa.

Appointed Speakers—Pres. W. H. P. Faunce, LL. D., Providence, R. I.; Rev. I. J. Spencer (Disciple), Lexington, Ky.

"Immersionists and Church Union."



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Writers—A. T. Salley, D. D. (Free Baptist), Lewiston, Me.; Pres. F. D. Kershner, M. A. (Disciple), Milligan, Tenn. Appointed Speakers—Pres. Harry Pratt Judson, LL. D., Chicago, Ill.; R. S. MacArthur, D. D., New York.

"Pauperism—Its Causes and Cure."

Writers—Geo. F. Mosher, LL. D. (Free Baptist), Boston, Mass.; Prof. J. P. Lichtenberger, Ph. D. (Disciple), Philadelphia. Appointed Speakers—Mornay Williams, Esq., New York; Prof. Walter Rauschenbusch, D. D., Rochester, N. Y.

"The Mystical Element in Christianity, What Is It and What Is Its Value?"

Writers—Rev. D. H. Clare, D. D., East Orange, N. J.; Pres. Alfred W. Anthony (Free Baptist), Lewiston, Me.

### Minnesota Convention

The annual convention of Minnesota Disciples was held this year, June 12-14, at Austin. In addition to the many able addresses by local workers, a number from other states were present, among them: A. McLean, of Cincinnati, Ohio; John H. Booth, of Kansas City, Mo.; W. R. Warren, of St. Louis, Mo.; William Oeschger, of Bethany, Neb., and C. C. Smith, of Cincinnati, Ohio. Dr. and Mrs. Pickett, missionaries in the Philippines, and Miss Adelaide Frost, of India, were also present and gave addresses.

### New York Jubilee Convention

The Jubilee Convention of the New York Christian Missionary Society has gone down in history as the greatest state convention ever held in New York state. From the opening address of the Ministers' Congress by Prof. Philip Parsons of Syracuse University to the closing address by P. H. Welshimer of Canton, Ohio, there was a feast of good things too numerous to mention. The program, lasting a week, was worthy of a national convention. Claude E. Hill gave the young people a great vision on Tuesday evening. I. N. McCash, of the A. C. M. S., made one of the greatest addresses on home missions that was ever delivered by one of our secretaries. President Miner Lee Bates of Hiram College, in his practical and forceful manner, presented the subject of Christian Education; S. J. Corey, who needs no introduction to a New York audience, presented the needs of the Foreign Field, and Fred Cline, of St. Louis, presented the work of the N. B. A. W. R. Warren, of St. Louis, showed us the possibility of the Religious Journal, which no doubt will bring forth much fruit in the Empire State.

Saturday evening the Brotherhood dinner was held and J. K. Shellenberger, of Kansas City, gave us one of his characteristic addresses, which made every man want to do more for his Master. There were 134 men in attendance at the dinner. Following this, Ed. H. Packard, of Boston, delivered an illustrated lecture on "Church Advertising and the Evangelism of the Press," which was an eye opener to all who heard it.

Sunday morning services were held in the various churches, of which we have six in Buffalo and a large number in the surrounding towns. The pulpits were supplied by the visiting ministers, both to the delight of the churches and the ministers. In the afternoon the Bible-schools of the city and the visitors assembled at the Jefferson St. Church and, headed by the Wellsville Bible School Band, marched, over twelve hundred strong, over a mile across the city, through the best residence district of Buffalo, to the Richmond Ave. Church, where a great Model Bible School Session was held in the Model Building of the Richmond Ave. Church. Sunday evening, simultaneous meetings were held for men and women. James A. Whit-

more, secretary of the Men and Religion Forward Movement, enthused the men of this great movement that is taking hold of the church, while a fellowship and devotional meeting was held by the ladies.

Monday was Bible School Day. It was great from beginning to end. Marion Stevenson, of St. Louis, and E. W. Thornton, of Cincinnati, conducted conferences through the day, every minute of which was full of something good for the wide awake Sunday-school worker. We were proud to think that our brotherhood possesses two such consecrated and efficient leaders as these two men are.

Monday evening, the closing session of the Jubilee Convention was preceded by a Memorial Service for Herbert Moninger. During the convention the sad news of his death came to us. Tender and appreciative words concerning his life and work were spoken by a number who knew him and worked with him.

The closing address of the convention was delivered by P. H. Welshimer, of Canton, Ohio, on "Making the Wheels Go Round." He speaks not simply theory, but from actual experience, and when we had listened to him we began to understand why he has been able to lead in this great Canton church and school.

Dr. E. H. Long, of Buffalo, was reelected president of the state society, and D. Krebiel, of Williamsville, was reelected treasurer. Robert Stewart, of Rochester, was reelected recording secretary. On account of the growing demands of the state work and the growing demands of the Syracuse church, which the present corresponding secretary serves as pastor, it was recommended that a field secretary be employed for his full time. As soon as the suitable man can be secured, he will be placed in the field to do a much needed work among the New York churches. During the convention, fourteen life memberships were subscribed.

R. H. Miller, chairman of the Jubilee Committee and pastor of the Richmond Ave. Church, with V. W. Blair, of the First Church of N. Tonawanda, and B. S. Ferrall, of the Jefferson St. Church, deserve our heartiest appreciation for the splendid program and the plans which were carried to a successful completion, which made the convention the greatest in the history of the Disciple of New York State.

C. R. STAUFFER, Cor. Sec.

Syracuse, N. Y.

### Men's Missionary Conference

Lake Geneva, August 2-6.

The Laymen's Missionary Movement will hold a conference of church leaders at Lake Geneva, Wis., Aug. 2 to 6. The design is to combine a delightful vacation with spiritual uplift and training for service. The conference will be national in scope and especially designed for ministers, members of missionary committees, church officers and other workers in the local church. It is

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hoped that the churches in the central states will avail themselves of the advantages offered by this conference.

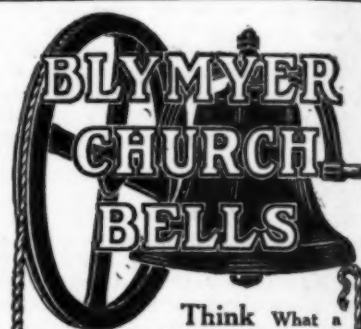
A rare opportunity is thus afforded. The conference provides common ground on which the man at the front and the man at the home base meet and share what each has to contribute. There will be inspiration, information and also practical application.

The special feature of the conference will be the report of five commissions. These commissions are made up of missionary experts and the subjects reported on will be of vital interest.

The afternoons will be entirely given up to recreation and whatever group meetings desired.

Lake Geneva is noted for its surpassing beauty and charm. The conference will be held at the Y. M. C. A. Camp, which is recognized as a superb meeting place for conferences of a Christian character.

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For full conference period, Wednesday lunch to Monday breakfast, inclusive: in tents, \$7.50 per person; in cottages, \$8.75 per person; in the villa, \$12.50 per person. By the day for those remaining part time only: in tents, \$2.00 per person; in cottages, \$2.25 per person; in the villa, \$3.00 per person.

Those who wish to reduce expenses may be assigned two in a room at the following rates: for full conference period: in tents, \$6.25; in cottages, \$7.50; in the villa, \$10.00.

A gymnasium, athletic field, running track, baseball diamond, tennis courts, golf course, rowboats, canoes, sailing yachts, swimming piers, etc., afford means of recreation.

The stay of delegates at Lake Geneva may be prolonged at the same rates until August 14. Delegates may bring their families with them. For full information write F. J. Michel, 19 South LaSalle street, Chicago, or Stephen J. Corey, Cincinnati.

### Church Extension Notes

In May the churches did well in paying out on their loans. Grove, Okla., Wylie, Tex., and Comanche, Tex., paid in full after a visit from the corresponding secretary Pittsburgh, Kans., Berkeley, Cal., West Fourth avenue, Columbus, Ohio, Altamont, Kans., paid their loans in full. The church at Elon College, North Carolina, a country church was sold and the proceeds, \$112, sent to the Board of Church Extension. On this sale the board loses thirty-eight dollars, which makes the total loss to the board in such cases, \$1,051 since the beginning of this work. The board has handled in loans \$870,000, which is now in the permanent fund, plus the returns on loans since the beginning, \$1,145,000, which makes \$2,015,000 in round numbers. This loss of \$1,051 is about one-twentieth of one per cent of the \$2,015,000 handled. Can any commercial or banking business make as good a showing? And yet there are people who say that the business of the church cannot be done in a business-like way.

From October 1, 1910, to May 31, 1911, the new receipts have been \$30,918.15. The gain from the churches is \$2,528.89. There is a falling behind in individual receipts of \$18,872, due to receiving less annuities than last year.

At our June board meeting the following churches were promised loans from the general fund at 4 per cent: Paduca, Tex., \$1,000; Winter Haven, Fla., \$1,000; Waterloo, Iowa, to save their property from loss, \$5,000; St. Louis, Mo., Hammett Place, \$7,500; Hanford, Wash., \$500; Elkins, W. Va., \$2,500; Spur, Tex., \$1,000; White Mills, Ky., \$300; Lafayette, Ky., \$600; Warwood, W. Va., \$1,500; Kamiah, Idaho, \$250.

From the annuity fund at 6 per cent the following churches were promised: Kingman, Kans., \$4,000; Selah, Wash., \$1,000; Burlington, Colo., \$800; Dodge City, Kans., \$1,500 and Nowata, Okla., \$3,000.

In May the following loans were paid on completed buildings: Milford, Ill., \$3,000 at

6 per cent; Centralia, Wash., \$3,500 at 6 per cent; Nampa, Idaho, \$2,500 at 6 per cent; El Centro, Cal., \$3,000 at 6 per cent; Pampa, Tex., \$500 at 4 per cent; Cumby, Tex., \$500 at 4 per cent; Holyoke, Colo., \$500 at 4 per cent; Coldwater, Kans., \$800 at 4 per cent and Roanoke Church, Kansas City, Mo., \$6,000 at 4 per cent.

In May the corresponding secretary attended the Texas, Arkansas and Oklahoma conventions. Our associate secretary, John H. Booth, attended the Ohio and West Virginia conventions and made most acceptable addresses. Brother Booth visited eight churches in Oklahoma that owed the board money and collected \$632.62 cash and raised in pledges \$415. Many commendations of his work have come to the board and we believe we have secured the right man.

Preparations are now going on for the annual offering in September which the board hopes will be the most liberal and general in our history.

G. W. MUCKLEY.

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William E. Adams, pastor of First Church, Danville, is planning a trip and camping period for the young boys of his church and Sunday-school during the summer. This church enjoyed the presence of Marion Stephenson, of St. Louis, at the graduation exercises of a teachers' training class composed of twenty-eight graduates.

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